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Begriff als Gleichnis gilt für *nihil*, ohne beige-fügte Negation.' This use of *viento* is indeed very frequent and is well illustrated in the following passage: Bien muestras el parentesco y hermandad no servir *de viento*, antes en las adversidades aprovechar. La Celestina. 15; but is not as exclusive as Diez seems to assume.

Non preçiaua su castigamiento mas que ssi fuesse hun viento. S. Maria Egip.
 Pues non so yo agora de tan astroso tiento
 Que allí non esté tan quedo que *non* me sienta *el viento*. Rim. d. Pal. 431.
zapato, shoe. Non val toda mi agucia quanto vale un *zapato*. San Ildef.
 Creyo que non me preçia quanto a su *zapato*. Apol. 314.

A few nouns found in modern writers may close this list.

anis, anise. Ni valia mas que un grano de *anis*. Galdós, Nap. en Cham. c. 5.
jota, iota, jot. No entendia *jota*. Mansilla, Escursion á los Ind. Rang. II, 60.
pito, pipe. No dándoseles á otros un *pito* de que los despidiesen sus amos. Gil Blas. 1, 5.
 Pero has de saber tú, Romo, que á mé se me da *tres pitos*. Fern. Cab. La Gaviota. p. 110.
moco de pavo, turkey's crest. Seiscientos años de nobleza, dijo Rafael, son un *moco de pavo* en comparacion de la nuestra. Fern. Cab. La Gaviota. p. 174.

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NOTES ON

Specimens of Early English. Edited by the REV. RICHARD MORRIS, LL.D., Part I. Second Edition, Oxford, 1885.

This edition is in many respects an improvement upon the first. The notes and glossary have been brought into better harmony, most of the misprints of the first edition corrected, and many words and phrases more fully and accurately explained. But many of the old mistakes still remain, and not all the changes are for the better. In the following I wish to point out some of these, taking up first the specimens of the Midland dialect.

ORMULUM.

In the introductory note, the new ed. by Holt, Oxford, 1878, should have been mentioned. Cf. also the following articles: "Eng.

Vowel Quantity in the 13th and 19th Centuries," by Prof. Hadley, Trans. of the Amer. Philol. Assoc. for 1871, 65-107. "The change of *p* to *t* in the O.," by F. A. Blackburn, Amer. Jour. of Philol. III, 46-58. "Über die Quellen des O.," by G. Sarrazin, Engl. Stud. VI, 1-27. "Nordische Lehnwörter im O.," by Erik Brate, P. & B. Beitr. X, 1-80; cf. 580-86. On the doubling of consonants in the O., cf. articles by Trautmann, Anglia VII, Anz. 94-99; Effer, ibid. 166-99; Trautmann, ibid. 208-10; also the article by Brate, referred to above, pp. 1-4, 580-84.

L. 976, *kepenn*, in this connection, means "to care, have regard." On the etymol. of the word, cf. an article by Kluge, P. & B. Beitr. VIII, 537-9, who objects to the customary derivation of *kecþ* from A. S. *cýpan*, Goth. *kaupjan*, and traces it to a form **kôþjan*. This etymol. is strengthened by the Norse *kôpa*, "to stare, look intently," etc.—*strennless* (l. 1095) is a concrete noun; cf. Prompt. Parv., where *strenle* or *strenkyl* is defined as *halywater spryngelle*, *halywater styk* (stick).—*forrgilltedd* (l. 1463) means "become guilty."—*to-skeggedd* (l. 1498) is no doubt connected with A. S. *to-sceran*, "to separate;" for references see Leo (s.v. *to-scyran*) and Wright's A. S. & O. E. Vocab. (s.vv. *toscerede*, *toscered*).—*æddmodnesse* (l. 1515) means "mildness" when referring to God.—*læn* (l. 1518) means "reward," as defined in the first ed.; A. S. *læan*, Goth. *laun*; *æ* in the O. corresponds regularly to A. S. *éa*. L. 1548 is a case of poor editing. The first or third word should be struck out, being superfluous both for metre and sense. The same applies to l. 1566; cf. Holt's ed. II, 352.—*biggenn* (l. 1611) means "to build, dwell;" cf. Norse *byggja*, Dan. *bygge*, N. Eng. *big*.

A BESTIARY.

L. 244, *ilkines* (misprinted *ilkenes* in the gloss.) M.* explains as = *ilk-kines* = *ilkes-kines* (or *kinnes*); cf. Dan. *alskens*, of every sort.—*beren abuten* (l. 263), M. transl. by "about the barn."

GENESIS AND EXODUS.

Same extract in M.'s Alte. Sprachproben, I. 75-90. More use might profitably have been made of M.'s excellent notes. The following

*M. = Mätzner, L. = Lumby, W. = Wissmann, K. = Kölbing, Str. = Stratmann, Z. = Zupitza.

articles will be found useful. "Ist die alte. 'Story of G. & E.' das Werk eines Verfassers?" by Fritzsche, *Anglia* V, 43-90. "Zu der mitte. 'Story of G. & E.," by K., *Engl. Stud.* III, 273-334. "Richard Morris, The Story of G. & E.," by Dr. Schumann, *Anglia* VI, 2, 1-32. Also a dissertation entitled "Über die Sprache der alte. Story of G. & E.," by Hilmer, *Gymnasialprogramm*, Sandershausen, 1876.

Lines 1913 and 1914 I translate: "He desired that he (Jacob) should so educate them," etc.; for this use of *ten* cf. *forðte*, I, 49.—*it*, in ll. 1920, 2109, is said to be used "pleonastically," and the remark answers well enough for l. 1920; but it is not true in regard to ll. 2109, 2128, where it is used for the pl. *they*; cf. Morris's ed. p. XXV, and M.'s note. On *sen* (l. 1923) cf. note by M. On ll. 1991 ff. cf. note by K.—*me ðhugte* (l. 2064) is not = *ðogte*.—*agte* (l. 2090) means "money, wealth," as defined in the first ed. and by M. On *ðrist hem*, etc. (l. 2110), cf. notes by M., Schumann, and Fritzsche.—*bicam* (l. 2148) cannot be the pp. M.'s translation ("anders ist es nun als früher geschah") is no doubt correct. Line 2168 means "he pretended as though he knew them not;" cf. M.'s note.—*ðor bi-foren* (l. 2216) I take in a local sense, "there before, at the top" (referring to the mouths of the sacks).—*Wex derðe* (l. 2237) means "famine grew, increased." In l. 2242 M. supplies *ic*, which is the more common form of the pron. in this poem. In the note to l. 2254, strike out the word *still*. M. proposes in l. 2263 to read *ðe stiward*. Unless *sikerlike* (l. 2319) belongs to the quotation, M.'s transl. ("securely, with confidence") seems the correct one. Line 2321 means "let us be driven back, etc."; there is no reference to any earlier state of slavery. If *timen* (l. 2361) is connected with Icel. *tíma* (A. S. *getíman*, "to happen") it has nothing to do with the later Eng. *teem*, *beteem*, as a glance at the article referred to in Skeat's *Etymol. Dict.* plainly shows. M. translates: "might he (they?) prosper, thrive, um Joseph's willen möchte er, der Vater (oder möchten sie) gedeihen, Glück haben. *Timen*, sonst 'sich ereignen,' kommt in der hier passenden Bedeutung noch öfter vor: Israel hadde hegere hond, and *timede* wel 3391." Lines 2371 and 2372 I render: "An equal number besides he commanded to be at the will

(or disposal) of his father;" put a period or semicolon after ll. 2370, 2373, and no mark after 2371, 2373. K. has correctly pointed out that Jacob's words end with l. 2406, and that the four following lines are an observation by the poet. Schumann suggests that in l. 2422 *offe* = *offe* = *of he*. In ll. 2479 and 2480 M. reads *here: dere*, on the strength of the singular *noman*. The rendering given in the notes of l. 2528 is hardly possible. M. would read: *God him helpe: wel he mot*, "may God help him: well he can" ("er kann es wohl").

HAVELOK THE DANE.

Besides the article mentioned in the notes, cf. "Erklär. u. Verbess. z. mittele. H.," by Z., *H. XIX*, 124 ff. "Zum H.," Z., *Anglia* VII, 145-55. "Verbess. z. H.," by Str., *Engl. Stud.* I, 423-25. "H. and the Norse king Olaf Kuaran," by Storm, *E. S. III*, 533-35. Also the dissertation "Über d. Sprach d. alte. Lay of H. the Dane," by Dr. F. Ludorff, Münster, 1873.

[*Athelwold's*], l. 339, should have been given as a note.—[*a*], l. 344, is unnecessary; the same applies to most of the words between brackets, as in ll. 420, 465, 498, 548, 634, etc. In l. 351 Skeat (in his ed.) puts a period after *so*. For the clumsy reading of l. 411, Ellis (E. E. *Pron.* II, 475) proposes *Swanborow*, *Helped her sister fair*: cf. his note. Z. shows (*H. XIX*, 126) that the introd. of *ne* in ll. 420, 548 is unnecessary. For the unsatisfactory reading of l. 456, Z. (*ibid.*) proposes *seiden he wituten more*; "*wituten more* ist ein beliebter flickwort d. mittele. dichter," etc.; cf. his note.—*bleik* (l. 470) is to be referred to O. N. *bleikr* rather than to A. S. *blæc*.—*bere* (l. 490) is superfluous, being imitated from l. 488.—*of ful strong line* means "of very strong flax;" see Skeat, *Etymol. Dict.* (s. v. *linen*).—*go thu binne* (l. 584); cf. Scotch *but and ben*. On l. 594 see note by Z., *Anglia* VII, 146.—*grundlike* (l. 651) has nothing to do with *grind*; it was correctly defined in the first ed. as "heartily (lit. groundlike)."—*sond* (l. 708) means "sand," as defined in the first ed. and in Skeat's ed. A. S. *sund*, "sea," would at this time have been spelled *sund* or *sound* (the vowel being long), not *sond*.—*god seyl* (l. 711) I take to be plural.

KING HORN.

On the works of W. referred to in the notes, cf. reviews by Stimming, *Engl. Stud.* I, 351-62; Str., *E. S. V.*, 408-9, and K., *E. S. VI.*, 153-57 (the latter especially good). Cf. also "Stud. z. K. H.," by W., *Anglia* IV, 342-400, and "Zur mittele. Wortbetonung," by the same author, *Anglia* V, 466-500, a criticism of Schipper's treatment of the metre of K. H. in his *Engl. Metrik*, to which S. replies in *Anglia* V, *Anz.* 88-111; cf. also "Zur alt-u. mittele. Verslehre," by Trautmann, *ibid.* 111-130. According to L., M., and W., K. H. is very likely not a transl. of the French romance of Horn and Rimenhild, but both the Fr. and Eng. versions extant probably go back to an older Eng. original now lost.—*bi weste* (l. 5) means "in the west." Put a comma after *born* (l. 10) and take the following *birine* and *bischine* as infinitives depending on *miȝte*. W. thinks *bi* in l. 11 is imitated from l. 12, and *upon* in 12 from 11. Put a comma after l. 20; other examples of bad punctuation are ll. 203-10, 365, 396, 397, 1002, etc. M. regards *mannes* (l. 21) as the gen. pl.—*smite* (l. 52) I take to be in the inf., depending upon *gunne*; the pret. pl. *smite* would not rime so well with *gripe*.—*yfelde* (l. 54); both sense and metre favor the transl. *felled*, although L., M., W., and Str. take it to be = *yfelde*, "felt."—*isene* (l. 92) is not the inf. "to see."—*stere* means the same in l. 101 as in l. 1397, "a boat, ship;" cf. M. & Str. (suppl. to dict.); *to stere* cannot be an inf. after *most*.—*wo* (l. 115) is a noun or adv., as shown by *him* in the next l.—*in ȝe londe* (l. 126) means "in the land." For *hei* (l. 151) the other MSS. have *he*.—*wise* (l. 237) means "guide, direct" (L., M., W.).—*wonde* (l. 337); note and gloss. at variance as to tense.—*wrope* (ll. 348, 1232) M. transl. by "fearful;" see his note.—*tene* (ll. 349, 683) means "harm, injury."—*biwreie* (l. 362) is the 3 p. s. subj. and means "betray, denounce" (M.).—*reccheche* (l. 366)=*recche ihc*, *ihc* being the regular form of the pron. in this poem.—*bifalle* (l. 420) means "become" (M.).—*iwent* (l. 440) means "turned." The note to l. 533 says "*time* is here a dissyllable;" is it not always so in Early Eng.? The note to ll. 537-8 is meaningless.—*god* (l. 589) should be *gode*; so all the MSS.—*bi ȝe laste* (l. 616) means "at least" (M., W.); this passage is wrongly re-

ferred to on p. 288, n. 9.—*wile* (l. 643) means "will" (L., M.) or (if for *while*) "trouble, mühe" (W.).—*to knowe* (l. 670) does not mean "to be acknowledged" (note). Line 676 I transl. with Str. (*E. S. V.*, 409) and K. (*ibid.* VI, 155), "And H. wept secretly,"—*mode* and *murne* (l. 704) are adjectives meaning "angry and sorrowful" (M.); note and gloss. at variance. On *ȝerne* (l. 705) note and gloss. disagree. Line 761 means "The wind stood, i. e. blew (from a favorable quarter) for him;" cf. Lay. II, 437, ll. 8-9. On l. 800 cf. Grimm's *Rechtsalterthümer* 152-4, and notes by M., W., Stimming, and especially by K. (*E. S. VI.*, 156); *tak* in this l. and in ll. 1066, 1111, 1141, etc. means "to hand, give." For *ho* (l. 885) the other MSS. have *he*. Line 914 means "who sits on the loft;" cf. K. (*E. S. VI.*, 155): "*loft* heisst nicht luft, höhe, sondern genau wie das altn. *loft*, auf welches es zurückzuführen ist, ein hoch gelegenes gemach."—*þrowe* (l. 981) means "throw," which appears plainly from the reading of the other MSS. Line 995 means "he acknowledged, owned;" the many examples quoted by M. make this meaning certain.—*spuse* (l. 1007) means "husband." With *droge* (l. 1018) and *drage* (l. 1309) cf. "withdraw."—*of a brun* (l. 1134)= "of a brown one," i. e. "horn;" cf. the excellent note by K. (*E. S. VI.*, 156).—*nelle ihc* (l. 1143)= "I will not have;" cf. l. 1312.—*preie* (l. 1251) means "crowd, company" (M., W.); the examples quoted by M. establish this meaning without doubt.—*wunder* (ll. 1267, 1464) means "crime, scandal, etc.;" cf. note by M.—*clenten* (l. 1413) I take to be for *clengten*, from *clengen*, here used in the neuter sense "to cling, embrace;" see Str. and M. (s. v. *clengen*). Skeat, in his *Etymol. Dict.* (s. v. *clench*) has confounded *clengen* and *clenken*.—*mode* (l. 1439) means "grief;" cf. Icel. *móðr*, which, besides "anger," also means "moodiness, heart's grief" (Vigf.). M. and W. propose to read *barnage* instead of *homage* (l. 1535).—*trewage* (l. 1536) also means "homage, fealty."

In the ed. of this poem, readings of the other MSS. have been too freely introduced in cases where there was no need of change; cf. ll. 86, 192, 194, 241, 264, 288, 335, 344, 352, 370, 393, 420, 435, 448, 449, 469, 606, 683, 686, 705, 706, 729, 730, 858, 965, 966, 1010, 1034, 1090,

1173, 1174, 1186, 1201, 1217, 1219, 1279, 1281, 1347, 1348, 1417, 1437, 1438, 1490, etc. It would have been better to have kept more closely to MS. C, or else to have prepared a critical text like W.'s. In a future issue I expect to take up the remaining specimens.

ALBERT E. EGGE.

WITH NOTES.

The usefulness of a text in a foreign language designed for class-room work is materially increased or diminished by the quality of the accompanying expository notes. What these notes should be depends upon circumstances. If the text is designed for beginners, it is manifest that exposition should concern itself with elementary matters of idiom and construction. If, on the other hand, the text is for the use of pupils of a more advanced standing, a knowledge may be taken for granted of the ordinary idiomatic use of words and the customary syntax. If the learner already has a fair reading knowledge of the language of the text, points of syntax may be omitted altogether from the notes (not, of course, from the class-room) and they may be restricted to matters connected with the proper understanding of the text; as, for instance, local, personal, or historical allusions, or words used in a special sense.

What notes should be depends, again, upon the inherent character of the text selected for interpretation. For elementary work a text should be taken not merely simple in idiom and construction, but as free as may be from that unfamiliar local coloring possessed, to a greater or less extent, by all foreign literature. In other words, a beginner should be given, for instance, Grimm's or Andersen's *Märchen* to read, in preference to a modern comedy. The only notes then possible would be upon idiom and construction; but the fuller they were and the more completely they elucidated the text, the better would their purpose be fulfilled. Under no circumstances and even if all the difficulties were explained away, should such a text as *Egmont* be put into the hands of an elementary class, as was done in a case that recently came to the notice of the writer. In the texts subsequently used the notes, aside from their syntactical character, will neces-

sarily, to an important extent, depend for their nature upon the text itself. If the text is an historical drama like *Wallenstein*, the notes will be, in the main, of a different character from those demanded by *Faust*. *Nathan der Weise* will, necessarily, require an explanatory apparatus differing materially from that of the *Laokoon*; and a modern *feuilleton* will necessitate something different still.

What the notes accompanying a text should be is dependent, accordingly, both upon the text itself and the purpose for which it is designed. In any case, they should offer a scholarly explanation of the real difficulties of the text; and whether literary, historical, etymological, or syntactical, they should be thorough and exhaustive. Viewed in this light, the efficiency of the notes attached to a large proportion of both American and English editions of foreign texts designed for the class-room is more than questionable. One of the most potent results of the use of notes is that they tend to produce a scholarship upon a level with themselves; and, accordingly, one of the greatest evils of superficially made notes is that, unless a corrective be most carefully applied by the teacher, they foster the inexactness fatal to efficient work. With the present conditions of scholarship, there is no excuse for the half-made notes that are crowded into the back pages of many of our most popular texts. Loose readings, hit upon as the easy solution of an idiom, are the most frequent of all, as they are the most pernicious; classical scholarship would not tolerate carelessness in an ancient work; there is every reason why it should not occur in texts of more recent origin. In the case of a simple idiom in all but a beginner's text there is, most usually, no necessity for notes at all: the dictionary will readily clear up the difficulty, if it exists, and to the dictionary such cases should be relegated.

About the use of the dictionary, a word is in place. The value of a special vocabulary to a modern text, it seems to me, is doubtful. Texts designed for classes of beginners may, perhaps, be furnished at the end with a vocabulary to the profit of the learner, who is not yet able to discriminate at all between the different meanings a word may assume. A student